

Here is a phenomenon! A portion of the happiest and most contented laborers in the land, plotting the destruction of their friends and benefactors! Why?

NO. 48.
O, because they don't want to be free! And because
the free people of color are worse off than the slaves!

Projected insurrection of Slaves.—We copy
the following account from the *Enterprise* (N.Y.)

the following narrative from the Evansville (Ia.) Journal of Wednesday, the 24th of October. We have no reason to doubt a statement given

It will I presume
the persons intend-
what examination

present opinion is, to prohibit the slave past have been laid in Henderson county? Why do not our Henderson friends send their negroes down the river, and stock their farms with a new set?—*Louisville Journal*.

Great excitement has prevailed for a week or two past, in Henderson county, Ky., in consequence of the discovery of a plan of insurrection of the slaves. Mr. Aikin, who lives on

tion of the slaves. Mr. Aikin, who lives on the opposite side of the river, a few miles from this place, discovered, a week ago last Sunday, that his horses had been ridden during the night which had the French king's head

more Congress, and which added to the fact that his slaves had been absent more frequent than usual, elicited his suspicions. He separated three of his negro men who had been absent, and flogged each

one into a confession of where they had been and what was their object. The similarity of their confessions, separated as they were, placed the truth of them almost beyond a doubt.

They stated that they had been a number of times to a meeting, at Race Creek, a few miles above this place, on the Kentucky side, attending to the preaching of a white man by the

difficult or complicated. On the contrary, with the union that Congress has its full constituency.

Do you think it is probable that the first victim will be the first to be killed? There is but little doubt

tion to instruct
of Columbia to
to Columbia, but

A week ago last Saturday night the citizens, being alarmed, patrolled the streets and made a general examination of the town, when only

one negro man out of 200 was to be found. Report says that a gang of villains had divided a great portion of the State into districts and were planning a general and simultaneous insurrec-

tion of the slaves. Cummings is represented as a very thick set, stout, athletic man.

PROSTITUTION OF THE CHRISTIAN

CHARACTER.
The National Intelligencer, of Nov. 3, contains the following advertisement, by which a slaveholding member of the Methodist Episcopal Church endeavors to

avails himself of the sanctity of his Christian profession to facilitate his operations in the traffic of human flesh at our grand central republican slave-shambles.

A citizen resident of Tennessee, and a member of the Methodist Episcopal Church, who has certificates of his standing as such, and *more especially* as a humane master. is desirous of

time and circumstance will destroy what otherwise have. For such a fair price will be given.

✎ Letters on the subject of this advertisement, addressed to S. P. A. through the Post Office at Washington City, will meet with due attention. nov—eplm.

Of course, according to the Methodist Discipline, this man must have a 'sincere desire to flee from the wrath to come.' The probability is, that these *Christian* (!) dealers will be able, by their 'certificates' of character,

and knowledge he
e, and then to act
duty and responsi-

a sufficient ground for the President of the League on the duties of a citizen, in a public declaration, in

TO SLAVEMOLDERS. This equally concerns all slaveholders, of whatever rank and degree; *they are all equally guilty, and equally culpable.*

seeing *men-buyers* are *exactly on a level with men-stealers!* Indeed you say, 'I pay honesty for my goods; and I am not concerned to know how they are come by.' Nay, but you are: you

are deeply concerned to know they are honestly come by: otherwise you are partaker with a thief, and are not a jot honestier than he. But you know they are not honestly come by: you

know they are procured by means *nothing near so innocent as picking pockets, house-breaking or gobbling upon the highway*. You know they are procured by a deliberate species of more

as may be necessary to it.
Respectfully,
A. Servt.

on the ground like water. Now it is *your* money that pays the African butcher. *You* therefore are principally guilty of all these frauds, robberies, and murders. *You* are the spring

that puts all the rest in motion. They would not stir a step without *you*: therefore the blood of all these wretches who die before their time lies upon *your* head. 'The blood of thy broth-

Nov. 8, 1893.

thy goods, deliver thyself from blood guiltiness :
*Thy hands, thy bed, thy furniture, thy house
 and thy lands at present are stained with blood.*
 Surely it is enough ; accumulate no more guilt :

to great praise for
em and principles
s. We subscribe
tion, and can vote
spill no more the blood of the innocent. Do
not hire another to shed blood: do not pay him
for doing it. Whether you are a Christian or
not, show yourself a man! Be not more sav-

It is not enough
an abolitionist—nor
to an anti-slavery

Let the press speak aright, and aloud, and universally. Let the national voice be heard—SUSTAIN THE LAW! Let the father teach his son to honor the law; and to honor our country's rulers, because they administer the law.

Yet this same Evangelist is among the prominent advocates of a Society that is laboring systematically and avowedly in preventing

the law, in certain cases, from taking its course ; —not in bringing about a change of law, merely ; that would be proper, according to each man's views of duty :—but in evading and thwarting,

if not resisting, the law, *while it is law*. We refer to the now avowed agency of the 'Committees of Vigilance.' Can men who thus take the law into their own hands, or rather, act ac-

According to their own judgment of what ought to be, without regard to law, in one case, (the very principle of *Lynchism*.) consistently committed to the same in another case?

plain of others who do the same.
'SUSTAIN THE LAW,' we say, while it is law.—
Vt. Chronicle.

☞ The allegations of the Chronicle are false.

From the Pennsylvania Freeman.
FRIENDS IN INDIANA.

Our esteemed and devoted countryman, WILLIAM BARNETT, of Lynn, (Mass.) has handed us a letter received by himself from a number of the Indiana Yearly Meeting, a part of which we publish. Some of its disclosures are to us of a most painful character. We regret exceedingly that any portion of the highly favored Society of Friends—the foremost in former times in the cause of Emancipation—should yield themselves to an unreasonable prejudice and, instead of encouraging and co-operating with persons of other denominations in their efforts to remove Slavery from our land, throw their influence on the side of their enemies. For our own part, while our attachment to the Principles and testimonies of the Society of Friends has increased with our zeal in the cause of the Slave, still, as an abolitionist, we know no sect or party. Wherever, and by whomsoever we hear the testimony of truth uttered on this subject, our heart unites with it. Wherever the holy standard of Emancipation is held up, we recognize it with joy, regardless whether it is upheld by Presbyterian, or Methodist, or Friend. Truth to us, is truth still, whether uttered by a disciple of Fox or Wesley. We are pleased to find that our Indiana friends, notwithstanding the efforts of Jeremiah Hubbard, are, as a body, opposed to the wily scheme of colonization, and willing to give their testimony in behalf of immediate Emancipation.

10th. mo. 12, 1838.

There is but one copy of this letter in circulation in our neighborhood. That copy has been extensively circulated, but without censure. It has been pronounced a 'pernicious book,' by some who fill high stations. Nay, Friends were cautioned in our last monthly meeting against reading it, or allowing their children to read it, as having a pernicious tendency. It was said, that your yearly meeting had advised its members to keep clear from associating with the Abolitionists, and that in disregard of this advice, and in the face of the yearly meeting, an individual had published a pamphlet encouraging such association. If thou hast met with opposition of this kind, I do most sincerely sympathize with thee. I have had largely to contend with such opposition. A few of us anxious for the spreading of anti-slavery principles, united with some others in forming an Anti-Slavery Society. At first, it seemed to be approved by 'the elders,' at least they tacitly consented to it. It was not long, however, before the spirit of opposition was roused up, probably communicated from Philadelphia. At first it was only objected to our joining with others, especially with infidels. Then it was objected to our writing for publication in the anti-slavery papers, or speaking in public on Abolition. Now we are not even to read anti-slavery publications—what the next proscription will be, I know not—probably not to think of the poor slave. Thus we are required to succumb to this unreasonable spirit until we have no privileges left us, except such as it shall please to dictate, until the padlock is securely placed upon our lips. I early discovered that this spirit of opposition was an unreasonable spirit—that nothing short of a total surrender of the right to think and act for ourselves would satisfy it—and I was determined not to bow to it, but bear a consistent testimony against slavery in all its forms, and endeavor to live up to the principles which we profess in regard to this matter of sins. I do not wish to be understood as being censorious on my friends, or to speak evil of dissenters, but so it is—the spirit of slavery, 'the prejudice of color,' has become so entwined around our hearts, that we are insensibly governed by it more or less, and we are deceiving ourselves by thinking that we are advancing in our testimonies, while we are standing still, or perhaps retrograding. J. G. Whittier touches the point when he says, 'Some of our Friends are slumbering over their testimony, and in their dreams, they mistake the worthy deeds of their ancestors for their own.' It is indeed sorrowful to see the apathy that prevails over this society in regard to this momentous subject. And while it is maintained that the Society of Friends is an Abolition Society, we find that the Colonization Society claim it as being in favor of their scheme; and I fear there is too much cause for them to lay claim to us as a society. I visited in a recent number of the 'Globe,' a letter republished, I think, from the U. S. Gazette, written by a Friend, (if Friend he may be called,) by the name of Zollicoffer, a man of considerable notoriety. He claims for the Society of Friends, exculpation from the incendiary and fanatical dogmas of Abolitionism. The letter was prefaced, by editorial remarks, stating that the Society of Friends had always acted prudently, and had too much good sense and self-respect to go with those incendiary fanatics. There are many Friends of this stamp. Jeremiah Hubbard, who holds the second seat in our yearly meeting, is a member of the American Colonization Society, and has written a lengthy essay for the Colonization Herald, extolling that Society highly, and lauding the principles of expatriation to the skies. At us we can do and retain his standing in society—advise of our yearly meeting in 1836, cautioning Friends against aiding or abetting 'the unrighteous scheme of expatriation,' notwithstanding. Hence, it is evident that the opposition to our associating with others in the anti-slavery cause, does not arise so much from fear of contamination or assimilation of principle and manners, as from actual prejudice to the scheme. It is known to every one that the Virginia and North Carolina yearly meetings have, in a yearly meeting capacity, sanctioned the scheme of Colonization. The latter in its epistle to our present yearly meeting, states that it has petitioned congress to appropriate a sum of money 'to aid in sending the people of color, who are now free, and those who may hereafter become free, who will consent to go, to Liberia, in Africa.' So much for the Society of Friends having 'always been an Abolition Society.' Hast thou seen the review of Hubbard's essay, alluded to above, published in the Philanthropist over the signature of 'Philo Patria?' The publication of these strictures subjected the Friend who wrote them to severe censure.

Our yearly meeting is now in session. It is very large. The report from our Indian Committee is not very flattering. A large amount of money has been expended, with but little success towards civilizing these sons of the forest. The report from the Committee on the Concerns of the People of Color is more encouraging. The committee has been engaged in litigation for two years past, to restore freedom to three boys, who had been unlawfully seized and taken into bondage. After twelve years of illegal bondage, they have been released by the Court of Appeals of Louisiana, Virginia, with about \$120 expense to the committee. There is now in this town a slaveholder from Mississippi, who came here for the purpose of setting his slaves at liberty, whom he has brought with him, being seven in number. He has applied to Friends for assistance in providing suitable places for them. He says that his conscience would not permit him to hold them any longer as slaves. He has, in obedience to these dictates of conscience, travelled a great way, and incurred a heavy expense, to give to his slaves 'that which is just and equal.' I conversed freely with him, in regard to the effect of anti-slavery movements on the minds of slaveholders. He is of the opinion that they are latterly producing a salutary effect; though he thinks they had the effect for awhile to lighten the bands of slavery. He instanced the fact, that before the abolition excitement prevailed at the South, the slaves were allowed to go to Sunday schools, but since laws have been passed prohibiting them from going to such schools. He says, that the hostility towards the abolitionist is not so great as it has been, and that the excitement has greatly subsided. He appears to be a man of talent, courteous and affable in his manners. I offered him a copy of Thine and

Kimball's Journal, which he very politely accepted, and promised to take it home and read it, and circulate it among his neighbors. Since writing the above, the 'African Committee' has held another sitting. Richmond Love, the stranger alluded to above, was introduced to the meeting, and his business made known. It appears from his statements, that he was not the original owner of the slaves, but holds them by deed of trust as guardian for them. They formerly belonged to Stephen Wall, of North Carolina. He wished to place them under the care of Friends, to have them educated, (five or six of them are minors,) and learn agriculture or some mechanical arts, and is ready to meet whatever expense is incurred in this instructing them. The committee appointed two Friends to act as agents for him. The general report of the committee will be published in the printed minutes of the yearly meeting, which thou wilt probably have the opportunity to see.

The report takes decided ground in favor of IMMEDIATE EMANCIPATION, and AGAINST THE POLICY OF COLONIZATION, taking care, however, to caution Friends against identifying themselves with the Anti-Slavery Society. My dear friend, let us, while we endeavor to maintain a consistent testimony against slavery in all its forms, and unite with others for its immediate abolition, not compromise our own principles, or depart from our peculiarities, but strive to cherish the unity of the brotherhood, and to have charity one for another, that those who oppose us may not have whereof to accuse us on these accounts. This much premised, let us boldly and unflinchingly advocate the cause of the oppressed, though Gog and Magog rise up against us. And let us not weaken our hands partaking of the unrequited labor of the slave. I conceive there is but little difference between actually holding slaves ourselves, or holding them through the agency of others. To make my meaning more plain. I will suppose that it will take the labor of one slave to supply ten persons in the free states with cotton, sugar, rice, &c.; if so, then those ten persons do virtually hold that slave in bondage. There are many of us hereaway, who do altogether abstain from slave wrought produce; and I desire that this concern may more increase among Friends every where. We have no moral right to such proceeds; and though it may cost us some sacrifice, it is a sacrifice we ought to make, looking only to the recompense of reward in Heaven.

From the London Sun.

SLAVE EMANCIPATION.
To the Editor of the Sun.
It has been stated on the authority of some of the most infamous portion of the Colonial Press, or sources equally unworthy of credit, that the negroes in the West Indies, have refused to work on the Sugar and Coffee Plantations for equitable wages since they have been made free; this is entirely unfounded, though it would be nothing more than, as free men, they would have a perfect right to do. The information I have received from numerous individuals on whose veracity I can fully rely, justifies me in challenging the enemies of the negro who circulate these reports, to produce a single instance of an estate's gang refusing to work when fair remuneration has been offered them, or in which, on the late joyous occasion, their behaviour has given just ground of complaint; indeed their admirable conduct is perhaps without a parallel in history. Twenty-five days had elapsed when the last packet sailed, after several hundred thousand human beings who had been in perpetual bondage received their immediate freedom, and not a single breach of the peace appears to have occurred in any of the Colonies, except one in St. Lucia, and a woman collaring a policeman in Jamaica, and I cannot even hear that one negro has been seen intoxicated. Where the civil authority interfered in St. Lucia, the parties punished 200. each, and imprisoned two months for their disgraceful conduct; but even in this island, half the police have been dismissed as no longer useful. I subjoin a few extracts from letters I received from Jamaica yesterday.

The accounts from British Guiana state that the wages offered them is about 10 dollars per month; in Trinidad, 6 to 12 dollars; Tobago, 8d. sterling per day; Dominica, 51-4d; St. Kitts, 51-4; St. Lucia, 3 to 5 dollars per month; Jamaica, 5d. to 1s. sterling per day; most of these include the use of the house and provision grounds. When it is recollected what a disproportion these terms bear to what the negro was compelled to pay if he bought out his freedom, it will create no surprise that the negroes, with the advice of their friends, have refused to accept some of these offers. The blacks in the West Indies have already proved themselves far more fit for freedom than the whites, and many of the attorneys and managers have shown. They are so utterly unfit to govern free men, that unless the proprietors at home speedily change their agents, they may expect to have their estates deserted by their laborers. In Jamaica, they have been so entirely reckless of the interests of those employed for whom they act, as to give the laborers notice to quit the houses they have built, and the gardens they have brought into cultivation in their own time. The religious and moral advancement of the Colonies will also be greatly retarded, unless the Governors of several of the Islands are exchanged for better men, and a large proportion of the Judges and Magistrates, who now disgrace the bench, are dismissed.

I am, very respectfully,
JOSEPH STURGE.
Birmingham, 10th Month, 4th, 1838.

Planters admit, that where the negroes have accepted the offered terms, they are doing more work than during the most pained days of slavery.

MR. BIRNEY AND SLAVERY.
We copy the following paragraphs from an able article in the last number of the Christian Examiner, in defence of the American Anti-Slavery Society, from the pen of Prof. Follen. We have marked other passages for insertion in a subsequent paper.

The history and character of Mr. Birney, who now holds the most responsible office in the American Anti-Slavery Society, has become more generally known in this part of our country, by the eloquent letter that the persecution, of which Mr. Birney was the innocent object, drew forth from one to whom until then he was a stranger. The letter of the Rev. Dr. William E. Channing to Mr. Birney, occasioned by the Cincinnati mob, which destroyed his printing press and threatened his life, has been so extensively read and admired, that a simple reference to it is sufficient to induce every one of our readers to receive his statements, with the same confidence with which they were relied upon by his generous antagonist from South Carolina. The ability of Mr. Birney to judge of this subject in all its bearings will be doubted by no one, who knows that he was born and educated at the South, and held a high standing as a lawyer in Alabama, and in Kentucky; and that he was himself a slaveholder, and an efficient member and agent of the Colonization Society, until the personal of Anti-Slavery publications impressed him with the duty of immediate emancipation. He liberated his slaves, who continued to work for him faithfully, as hired laborers; and relinquished his connection with the Colonization Society, from a conviction of its obvious inability as well as professed unwillingness to extinguish, and its natural tendency to secure the existence of slavery in this country. Being persuaded that the preservation of our Union, and the still more important object for which the Union was formed, depended on the prevalence of those views of duty which he had adopted and acted out in the unconditional emancipation of his own slaves, Mr. Birney undertook the publication of the Philanthropist, at Cincinnati. Clearness of views, singleness of purpose, and devotion to the cause of humanity, distinguished this publication. But while it engaged more and more the confidence and sympathy of the disinterested portion of the community, its growing popularity roused the selfish fears of those, who evidently thought more of the danger of offending their slaveholding customers and neighbors, than of the claims of their enslaved fellow-men, the liberty of the press, and the sacredness of the laws of a free state. The frankness, mildness, and Christian heroism which characterized Mr. Birney's conduct during the disgraceful reign of the Cincinnati mob, the lofty unconcern with which he continued to edit his paper under incessant threats, roused at last the community from their guilty indifference and delusion. The Philanthropist was gaining subscribers, not only in Ohio, but in every part of the country, when the American Anti-Slavery Society called for the services of its Editor in the important office which he now holds.

The opposition of the abolitionists to slavery does not rest on the supposition that the slaves are not kindly treated, or that they are not happy. In many instances, they undoubtedly experience all the kindness that is compatible with the unnatural condition in which they are placed by that act of fundamental unkindness, which dooms them from their birth to a state of bondage, 'the continuance of which,' as William Pinkney said, 'is as shameful as its origin.' As for the alleged happiness of the slaves, the advertisements of runaway servants, blacksmiths, carpenters, cooks, &c. which crowd every Southern newspaper, might excite some doubts with regard to the fact. But if it be true indeed, it is so much the worse. For we hold with Edmund Burke, that 'nothing makes a happy slave but a degraded man. In proportion as the mind grows calous to its degradation, and all sense of moral pride is lost, the slave feels content.' Abolitionists contend for the abolition of slavery, simply because it is absolutely wrong and morally impossible for a man to hold property in his fellow-man. But they do not speak of slavery 'in the abstract,' as it is called, any more than of abolition in the abstract. 'A very singular kind of logic,' said Mr. Garrison, in the First Annual Report of the New-England Anti-Slavery Society, 'prevails at the present day. I concede,' says one, 'that slavery in the abstract is very wicked, but I am opposed to immediate abolition.' Slavery in the abstract? What does the objector mean? His language implies nothing else than that it is most atrocious to think of enslaving human beings; but in fact to buy, or sell, or hold them in fetters, is by no means sinful.

It is said that the individual slaveholder is not accountable for the existence of slavery, as it is authorized by the state; and that the present generation is not accountable, because it was entailed upon them by their ancestors, upon whom the curse was fastened by their British rulers. This is the doctrine of the Original Sin, and consequent native depravity, brought out in politics, to get rid of actual, individual responsibility. Since it is at all times in the power of the majority of the citizens to alter the law of the state, or its constitution, the existence of slavery proves that the majority wills it; and no individual citizen, is free from guilt unless he has done all that lies in him to put out these words of George Washington: 'There is not a man living, who wishes more sincerely than I do, to see a plan adopted for the abolition of [slavery]; but there is only one proper and official mode by which it can be accomplished, and that is by the legislative authority; and this, as far as my suffrage will go, shall not be wanting.'

'BIG-ENDIANS AND LITTLE-ENDIANS.'
When party politicians indulge their petty spleen and jealousy about the supposed 'national bank and treasury' predilections of anti-slavery editors and lecturers, they make themselves as ridiculous as the fabled Lilliputian paragon of Dean Swift, who fell at loggerheads upon the weighty question whether an egg should be broken at the big end or little end?—alternately aspersing the character of Captain GULLIVER, the man monster, as they thought him, on the suspicion of his being 'a big-endian at heart'—or 'a little-endian in disguise.' Alas for Gulliver! He couldn't understand the vast depth of their Lilliputian politics, and so he fell under the proscription of both the armies of the pigmies, who, it seems, admitted of no neutrality or indecision, on a question of such vast moment!

Banks and sub-treasuries! What are they, when the great question of a nation's liberty or slavery is pending? When all heaven hangs in breathless suspense over a people about to be destroyed for their sins, or saved by timely repentance and amendment! 'LET THE OPPRESSION GO FREE!' says God, in his holy habitation. Purblind politicians, with their mole's eyes, and bat's wings, come hovering around, to discover whether the messenger of truth be a sub-treasury man, or a bank man! A little-endian, or a big-endian? Oh! the exquisite littleness of selfish worldliness! Well has it been said that the mere worldling—the man of all absorbing dollar-and-cent wisdom, can never be a truly great man! He is of the earth, earthly—measures every thing by his own Lilliputian peck measure—and can no more extend his vision to a nation's moral exigencies, than a fly can measure the Andes, or a tin snail the half ounce phial, [invisible to the naked eye] devise a set of nautical tables for the navigation of the Pacific! Yet these are the insects who expect abolitionism to come to a stand, and the mandates of Jehovah to be hushed, and his thunders silenced—and his Millennium held in check—and his oppressed poor unfranchised, until big-endian and little-endian politicians can adjust their petty squabbles—and marshal the sacramental hosts of God's elect in their contending battalions!—Friend of Man.

* See 'Gulliver's Travels to Lilliput,' by Dean Swift.

COMPLIMENT TO BOSTON.
If this had happened in Boston, there would have been a mob, said one disappointed citizen to another, the other day, at Lauriat's second failure at Portsmouth to go up in his balloon. Yes, said the other, it's lucky for him and his wing that he isn't in Boston, he'd get mobbed there. I've a mind to go through the thing as it is, said the first citizen. I have been here twice—two days now—and paid for two tickets. Two days as time is now, is as good as \$2, and the tickets 15 shillings. Oh well, says a third, he feels worse than any of us. He'd a gone up if he could. I don't know, says first citizen, he's afraid of his poky neck. I've a mind to go through the thing. No mobs here, says second citizen—no mobs here, advised third. A mob would be a disgrace to the town, said all. But if he'd been in Boston, 'there'd been a mob.'

COMMUNICATIONS.

JOHN QUINCY ADAMS.

SOUTH SCITUATE, NOV. 24, 1838.

MY DEAR FRIEND:

I beg of you to correct, in your next paper, one typographical error in my letter to Mr. Richards, as published in the Liberator of yesterday. In the thirty-third line from the beginning, instead of 'Probably,' it should have been 'Possibly' when he shall state his reasons, &c. I do not think it probable that, on the point in question, Mr. Adams will convince us that we are mistaken. I doubt whether he is so confident, as he once was, that we are mistaken. In a letter, which he wrote to Dr. Anthony Collamore, April 3, 1837, he said:—'If I have a political sin to answer for before Heaven, it is for discountenancing beyond measure the petitions for the abolition of slavery in the District of Columbia, and all abolition movements in the States, blessed with uncontaminated freedom. I have, perhaps, some apology to make to the warm-hearted and well-meaning abolitionists, whose zeal for the suppression of an enormous evil has been more fervent than my own. I have certainly none to make to the Russian slaveholder, who would burn me at the stake, or send me to the penitentiary for asking the question, whether among the rights of human nature, of which the American slave is robbed by his master, is included the right of petition to Congress.' Three or four months after the date of that letter, I had a conversation with Mr. Adams. If I correctly understood him, he did not deny that Congress is vested with the power to abolish slavery in the District. But he seemed to be in doubt, whether, (according to his idea of the duty of legislators,) in the circumstances of the case in question, it would be right for Congress to exercise that power, contrary to the known will of the people of the District, whom he considers virtually the constituents of Congress, whenever that body acts as the legislature of that anomalous portion of our country. I do not believe Mr. Adams will abide in this doubt. But it certainly is possible that he may, and that he may make it appear more reasonable to us, than it now does. Until we have heard from him more fully, in explanation of this his peculiar view of this subject, we ought not, I think, to take it for granted, that we already know all about it, and that he is altogether in the wrong.

If we ask legislators to assist us in breaking the yoke of oppression, or in removing from our land any other evil, we can reasonably expect them to act only within the limits prescribed by their authority by the constitution under which they act, or by the virtue of the office in which they act. Precisely what these limits may be, is a matter of some doubt. Surely you will not insist that they are, though you may say that they ought to be, co-extensive with those obligations which human beings owe to one another. If Mr. Adams has not shown himself to be interested in the cause of the enslaved; if he has reason to doubt his willingness, ay, his anxiety to advance that cause; if we do not believe that he will go to the very verge of his authority, as a legislator, to remove the enormous evil of slavery from our land, then indeed ought we to withhold from him our support. But I trust we have no doubts on this point. No other public man in the country has evinced so much zeal, so much courage, so great a readiness to be, if necessary, sacrificed, in the cause of freedom. He has given us incomparably better evidence of his desire, as well as ability, to serve the slave, than any other man or he himself, could give us by any declaration of sentiment, made on the eve of an election, though it were the very shibboleth we have prescribed to the candidates for office.

Yours affectionately,

SAMUEL J. MAY.

ERROR CORRECTED.
FRIEND GARRISON:
In the last Liberator, under the head of 'election returns,' you say, 'Mr. Saltonstall has succeeded over Messrs. Rantoul and Cabot, in Essex South District, by 110 majority. The abolitionists turned the scale.' I was somewhat surprised on reading the paragraph in your paper, as a little examination of the subject would have convinced you of my mistake. The whole number of votes cast for Mr. Saltonstall, in the district, was 4,370. The same towns gave Gov. Everett 4,335, only 35 votes less than Mr. Saltonstall, which was probably a strictly party vote. Besides, you will recollect that the Anti-Slavery Convention agreed to support three of the whig nominated in this county; and you will find, by recurring to the votes, that the three whig Senators rejected by the convention, received, on an average, if I have made no mistake, nearly 1,200 votes—only about 200 less than Mr. Saltonstall—which leaves them a large majority over all others. The truth is, so far as I can judge by the return of votes, abolitionists will, by their political predilection. Take the vote of Lynn, for example—as this is a large and strong abolition town. The vote for Governor was, 565 for Everett, and 769 for Morton, 582 for Saltonstall, and 754 for Rantoul and Cabot; giving Mr. Saltonstall only 15 votes preference over the party vote for Governor, although the convention decidedly preferred his answer to the others. The vote in Boston, assuming the returns in your paper to be correct, are nearly of the same character:—Everett 5141; Morton 2941; Fletcher for Congress, 5145; Sumner 2952. This vote is a little remarkable, especially as you recommended to our colored friends to cast their votes for Sumner, which, by the way, did not a little surprise some of our friends here—as, he declared he had not made up his mind, whether Congress possess the constitutional power to abolish slavery in the District of Columbia. On the whole, after carefully reading most of the articles in the Liberator on 'Political Action,' and after viewing the subject according to the best of my ability, in all its bearings and aspects in reference to the question of abolition, before the election, I had strong doubts about the expediency and propriety of urging abolitionists to vote against their political principles. The result of the election has strengthened my first impressions, and confirmed me in the belief, that the effect of the abolition movements, in respect to the election, has retarded rather than advanced the abolition cause. I cannot, at present, go into the reasons for this opinion, but, with your permission, may do so at some future period. In the mean time, I remain,

Yours in the cause of the oppressed,
Salem, Nov. 20, 1838.

Upon the foregoing we remark—

1. It is probable that the abolitionists of Essex County were not all as uncompromising as the polls as they ought to have been.

2. The fact that Gov. Everett received nearly as many votes as Mr. Saltonstall does not prove that it was 'a strict party vote.' In voting for the latter, many abolitionists also voted for the former, without reference to party predilection.

3. The proceedings of the Anti-Slavery Convention were not printed and circulated in season to rally all the abolition strength.

4. The question respecting the License Law was made the paramount one in the choice of Senators.

5. Those of our colored friends in this city, who went to the polls, generally voted for Sumner; but he probably lost some votes on account of his immobility.

6. We think the abolitionists of Lynn need a rebuke.

DISTRICT NO. 4. 'STICK TO THE PARTY.'

A strong effort is making to induce the whig and democratic abolitionists of this District, to throw away their consciences, and vote for the candidate of their respective parties, because 'regularly nominated.' Says the Boston Courier, 'if all those who claim allegiance to the whig party, will consent for once to perform their duty, Mr. Brooks will be elected at the next trial by a thousand majority.' The Boston Advocate says, 'the scattering votes are almost entirely from democrats, showing a clear majority of the friends of the Administration and of the Independent Treasury in the District, and a certainty that if the democrats are united, they can elect Parmenter. * * * One strong effort would carry the democracy over all. We want a vote in Congress, and it is idle to lose it on minor points.'

(The Advocate is mistaken about the scattering votes being almost entirely from democrats. They were about equally divided between the two parties.) The doctrine of the two extracts is, stick to the party! Perform your duty! Don't divide on minor points, such as slavery and the slave trade! Go for the regular ticket, right or wrong!

All this is very sound 'regular' doctrine, when applied to the 'deluded,' 'pertinacious' abolitionists. But, what are the prevailing doctrines, in regard to the license law? In an 'appeal' of the opponents of that law, published and sent through the State previous to the election, signed by Daniel L. Gibbens, and others, is the following passage:

'One principle we think should be fundamental in our action; that whether we do or do not have reference to political parties in our elections, we should, especially in the choice of legislators, make it an inalienable right of every citizen, that the candidate be in favor of the repeal of the law. This may be the policy, until it may be thought necessary to form a party disclaiming all connection with the parties now existing.'

Three of the gentlemen who signed this appeal as a committee, were nominated on the 'regular whig ticket' in Boston, for Representatives to the General Court. Thus the whig party implicitly endorsed the sentiment, that, without reference to existing parties, electors were at liberty to make it an INDISPENSIBLE QUALIFICATION OR CONDITION, that candidates for the Legislature be in favor of the repeal of a certain law. Well, if this be sound, 'regular' doctrine in regard to the repeal of a law which relates to the sale of alcohol, is it not equally sound in regard to the repeal of laws which authorize the sale of men? And may not the friends of crushed humanity make it an 'indispensable qualification' in candidates for the national Legislature, that they be in favor of the repeal of the slave laws, 'without reference to existing parties?' So much for one party.

But, the friends of the license law have given the community their views of what constitutes sound doctrine in regard to 'regular nominations.' The 'Amory Hall Committee,' (the organ of the temperance party in Boston,) whose ticket for Representatives to the General Court received 1700 votes at the first trial, and more than 2100 at the second, uttered the following sentiments in a recent address to the electors:

'Once let it be conceded that, happen what may, the members of the Whig party are bound, under all circumstances, to sustain the nominations of the Convention, and of what value is the elective franchise, of what conceivable use are the ballot boxes? If we introduce as an article of the Whig creed, that members of the party are under an insuperable obligation to sustain nominations, consciously made for the purpose of opposing their conscientious convictions, and the morality of the party, which ought to be the backbone of its power, is prostrated at once. Once acknowledge that a slavish fear of opposing 'regular nominations,' may induce you to vote against your real sentiments and from convictions, and the collar is fixed with rivets that will not bave.' So say I! And, if abolitionists will vote for either Messrs. BROOKS or PARMENTER, under a status of opposing 'regular nominations,' and thus 'vote against their real sentiments and firm convictions,' THE COLLAR IS FIXED WITH RIVETS THAT WILL BURN!

And yet, (strange inconsistency!) the whig Mercantile Journal, the organ of the Amory Hall party, the sturdy opponent of the 'regular nominations,' and which endorses the above address, copies approvingly the paragraph from the Courier, viz., 'if all who claim allegiance to the whig party, will consent for once to perform their duty, Mr. Brooks will be elected, &c.' Will all this have any effect upon the abolitionists in District No. 4—especially coming from a paper which has said, 'LET THERE BE NO CONCESSIONS TO TRAITORS, REFUGEES AND RENEGADES?' I trust not!

Why should not abolitionists scatter their votes, when not to do so, they must 'vote against their real sentiments and firm convictions?' Have they not the right to do it, as well as the rest of the community? Must they beg pardon for being in the world, and ask special indulgence for not tramping on their 'conscientious convictions?' And may they not, like Messrs. D. L. Gibbens and his associates, 'especially in the choice of Legislators, make it an indispensable qualification or condition, that the candidates be in favor of a REPEAL OF THE LAW?' Not the repeal of a 'law' which restrains the sale of 'ardent' poison, but authorizes the sale of men, women and children, in 'lots to suit purchasers!' And must such men be branded as 'TRAITORS,' 'REFUGEES,' and 'RENEGADES?' And do not 'usage' and 'precedent' authorize abolitionists to 'bolt from the regular nominations,' and scatter their votes? Why are there no Senators chosen in Norfolk, Worcester, Franklin and Hampden Counties, and but a part of the requisite number in Suffolk, Middlesex and other counties? Why only 20 members elected to the General Court from Boston, after two trials? Why these repeated trials for Representatives, in numerous towns in the Commonwealth? Simply because the voters have not been disposed to outrage their 'conscientious convictions' in obedience to caucus dictation! And is it upon the necks of abolitionists that 'the collar is fixed with rivets that will burn?' And must they ask the Boston Courier and Advocate, and the Concord Freeman, and Newburyport Herald, how they may vote, and beg pardon of their editors for daring to exercise their rights? For one, I spurn this 'collar,' and upon my neck its 'rivets' shall never 'burn.'

A FREEMAN OF CAMBRIDGE.

GRAHAM HOUSE.

The lovers of plain food, and the advocates of temperance in its broad (not its technical) sense, can find good accommodations at the Graham House, No. 23, Brattle Street. This house has already a good share of patronage, and it is to be hoped will, ere long, have more. An abundance of plain food of the very best quality—neatness, order and quiet—render this house a desirable home for the temperate in all things. X.

FREE PERSONS OF COLOR. It is proposed by the Councils of New Orleans to create an ordinance for preventing the introduction of free persons of color in this city. The Bee states that a State law exists upon the subject, but it has been repeatedly and openly violated. It is supposed, says the same paper, that an ordinance calculated to have the desired effect, will pass.

BOSTON.

FRIDAY, NOVEMBER 30, 1838.

SLAVERY IS A STATE OF HEATHENISM.

The following Remonstrance should have been presented in its appropriate department, the 'Refuge of Oppression.' It gives such an insight into the heathenish condition of the southern slaves—reveals so fully the intellectual and religious impotence of being created in the image of God, and destined to exist forever—makes such confessions as to the yearning of the slaves after freedom, and the unpopularity of keeping them in bondage except by brutalizing the minds—and so exactly confirms all the allegations brought by abolitionists against the slave system—that it constitutes it one of the most terrible and unpopularity of mankind, in any age of the world, since the fall of our first parents. The Greenville (S. C.) Messenger of the 24th instant, from which it is copied, faces with these emphatic words—'It is a sight, from the late Home Mission among us, to compare the GREAT BODY OF THE PEOPLE'—as compared with the numerous signatures appended to this instrument. We call upon the political and religious journals in the free states—one and all—to give publicity in their columns, and to lift up their united voices against its barbarous doctrines. We call upon the leading advocates of gradualism—those who are leaving the work of preparing the slaves for freedom, to their taskmasters—those who gravely assure us that we have greatly mistaken the temper of the people towards their victims—and those who insist upon the regenerating Africa through the instrumentality of heathenish 'missionaries' expelled from our shores—contemplate, as in a mirror, their extraordinary folly, and henceforth to 'fly abroad and spare not,' until the last fiber be broken—the last captive set free. There is not a more self-evident truth than that—it is impossible to regard human beings as property, and yet treat them as children of a common Father. In the language of the sagacious monsters who have signed the following Remonstrance against the definition of knowledge and the teachings of Christianity—'Heathenism and slavery have no affinity for each other.' Before you can make the slaves intelligent, you must first make them free. The abolition of slavery is the first and indispensable right. To strike off their chains at a blow, will not, indeed, instantly transform them into enlightened freemen, qualified to fill high and responsible offices in Church and State. But this will do what their intellectual and moral condition will not do—will remove the only hindrance to their intellectual, intellectual, and moral improvement; it will destroy all pretexts for subjecting them to a state of ignorance and degradation.

What heed was given to this Remonstrance by the Rev. Mr. Turpin, we are not informed. Undoubtedly, he complied with his word when pages manumitted; but he did not do so, his wife would have been in imminent peril. Indeed, he did not long survive after receiving it; but whether he died 'by the violence of God,' or by foul means, is unknown to us. All we know is, that the letter addressed to him is dated in June last, and that he is now entombed 'where the wicked cease from troubling, and the weary are at rest.' As the Mountaineer speaks of the 'new Home Mission among us,' it is fair to presume that that Mission is no longer in existence.

Let it not be said, that this is a rare instance of slaveholding impurity. It is the very image and superscription of the demon Slavery. There is no monarch or editor in South Carolina, who will dare to denounce it. It is THE VOICE OF THE SOUTH, honestly, deliberately, boldly expressed. Any thing contrary to it would be regarded as dangerous or treasonable. It shows, therefore, (what abolitionists have been blamed for asserting,) that the gospel is not, and will never be, preached at the South, without mutilation, fear or partiality; and hence is not preached at all. Slaveholders are of their father the devil, and the works of their father they will do. Their Christianity is an equal compound of hypocrisy, robbery, and all conceivable vices.

This whole subject compels almost anew to those considerations of northern Christians. Bismarck, what shall the end of these things be? Have we forgotten who is the Lord? and do we, in reply to his solemn injunction, 'Deliver him that is spoiled out of the hand of the oppressor,' adopt the language of the numberer Cain, 'Am I my brother's keeper?' When the Lord comes down to set his people free, with a strong hand and an outstretched arm, will he be intimidated from his purpose by our admiring him of the 'reluctance of our glorious Union' or by our protesting against 'foreign interference' or by being terrified at the sacredness of our national compact? or by our deprecating any 'agitation' on the subject of slavery? O no! And surely it will be a fearful thing, for a nation like this, all rotten with pollution, all red with blood, and all unrepentant, to fall into the hands of the living God! Then there will be none strong enough to deliver; for he will dash us in pieces as a potter's vessel is broken. Yea, the pillars of our Union shall be found more brittle than glass, and the strength of the people as infantine weakness.

In addition to these preliminary remarks, we shall append a few brief notes to the Remonstrance—leaving to anti-slavery agents a more critical review of a few of their public lectures before the moral and religious portion of the free States. It will furnish them with many useful texts.

CAMBRIDGE, June 14, 1838.

The Rev. Mr. Turpin:
SIR:—The undersigned have been requested by a portion of the community to inform you that the course which you are pursuing as Missionary to the black population, is quite unpopular in this section of country. We anticipate evil consequences from the continuance of such a course. We are fully convinced that you will not be sustained in persisting in your Missionary labors. We therefore hope, for the sake of peace among us, that you will immediately desist in your present occupation.

Yours respectfully,
J. C. PATTERSON,
STANBROOK BLOOM,
WILLIAM BRIDGES,
JAMES S. POPE.

REMONSTRANCE.

The Rev. Mr. Turpin:
SIR:—A portion of the citizens of the districts of Abbeville and Edgefield are informed that you have been nominated a Missionary by the S. C. A. Conference, to preach to the black population especially. It seems you assemble the negroes at places which you regularly excommunicate, and if invited, you attend negro subjects; and if invited, you give similar instructions, and teach the Catechism; (1) but if not invited, you teach this permission. We conceive it our duty to address this Remonstrance to you, in view of the impropriety of such a course. It is somewhat strange, when Abolition has been denounced with such bitter invective and unparaphrasing language (2) by the public press, by our statesmen in the Legislature and in Congress,

(1) The reader will observe, that the complaint is against giving religious instruction to the slaves. This in a Christian land! Tell it not in Babel! (2) Not only denounced 'with bitter invective,' but assailed with bricks and bowie knives. But to what purpose? Mark! These soul-murders fear not 'Abolition.' Conclusive evidence that it is the only thing in the land that is adapted to the 'throw of slavery.' And they identify it with 'Heaven Mission to slaves'—with human elevation and religious improvement!

MEMOIRS OF ELEANOR ALDRIDGE. This is a little book just published in Providence, the express purpose of which is "to give a helping hand to suffering and persecuted merit." Eleanor belongs to that race which a republican and christian people (alas! what a mockery of terms!) have for two hundred years classed among the brute creation, and treated with the utmost barbarity. Happily, she was never a slave, though she has been deeply injured. Her case is a remarkable one—furnishing, as it does, an example of fidelity, industry, economy and enterprise, which few have been able to surpass in like circumstances. By dint of unremitted toil, she was at last enabled to purchase a small estate in Providence, and had nearly succeeded in liquidating the cost, when advantage was taken of her temporary absence from the State, and the property was sold, without any public notice being given; at an enormous sacrifice, by one who held a mortgage upon it. Thus, most unjustly, and in an hour, she was rendered homeless and homeless, and all the fruits of a life of industry and prudence wrested from her by fraud and violence. All the particulars of the case, and of her present situation, are detailed in this attractive Narrative, which was written by a lady of great literary merit, and a warm-hearted friend of the colored race. Copies of the work may be obtained at 25, Cornhill, and we trust will find a ready sale. Accompanying it is a likeness of Eleanor, and also high recommendations of her character from some of the most respectable families in Providence.

No Choice. An unsuccessful attempt was made in this city, on Monday last to elect 30 Representatives to the General Court, only 20 were being chosen at the former election. The votes were—for the regular Whig (anti-slavery law) ticket, 3151; Amory Hall, ticket, (on favor of the law), 2115; T. Furey, 1845. No additional trial can take place. There is a great triumph for the friends of Temperance over a desperate combination of rum-sellers, rum-soakers, and distillers.

(Sustain the law, we say, while it is law.)—*Vermont Chronicle.*

[?] But suppose the law be clearly an unjust one—what do you say then? We call upon the editor of the Chronicle to answer this question.—It is 'the law' of the land, that a slave escaping from the house of bondage, shall be seized in any part of the land, and returned to his master. Is it right to 'sustain the law'? Yes, or nay?

PHEENOLOGY. A course of nine lessons upon Pheenoology Science and Practice was commenced by Mr. Fowler on Wednesday evening, at the Marlboro' Chapel, hall No. 2—to be delivered on Monday, Wednesday and Friday evenings. Tickets for the course, \$3.—for a single lecture, 50 cents. We commend it to the patronage, and the student to the confidence of he public.

ADELPHIC UNION.

The lecture on Tuesday Evening, Dec. 4th, at the Smith School Room, will be delivered by Mr. Augustus W. Hanson. Subject—Manners and customs of the Aborigines of the Gold Coast, with a description of the country. To commence at 7 o'clock.

KENT H. T. HILTON, President.
WM. C. NELL, Secretary.

STATE CONVENTION.

At Middletown, Ct., on the 5th and 6th days of December next.

The friends of immediate emancipation, in the several towns of the State, whether organized in Societies or not, are requested to send delegates. We would tender, also, a cordial invitation to abolitionists of sister States, to meet with us on the occasion. This will be one of great importance to the progress of the cause in this State. Let every true-hearted abolitionist among us, remember he day.

Mr. Birney and Mr. Stanton, as well as other gentlemen from abroad, are expected to be present.

A meeting of the Committee of Arrangements will be held on Tuesday, (the 4th Dec.) at the store of J. G. Baldwin, Exchange Buildings, at three o'clock, P. M.

J. G. BALDWIN,
S. W. GRISWOLD,
E. HENRY,
H. S. COOKES,
Committee of
Arrangements.
HORACE COWLES,
Middletown, Nov. 1838.

NOTICE.

A school will be opened about the first of December, in which will be taught the elementary branches of English. Private recitations and instruction in the higher branches attended to as required. Pupils must be temperate. Particulars may be learnt at the A. S. office.

THOMAS PAUL.
Boston, Nov. 30.

MARRIED; in this city, on the 21st inst. by Rev. Dr. Sharpe, Dea. Robert Roberts to Mrs. Rosanna Strain, of Newburyport. Mr. Albert J. Lewis to Miss Margaret Nichols. By Rev. J. C. Beman, Mr. Patent Stewart to Mary Jane Smith, both of Boston.

DIED—In Sadbury, on the 5th inst. Mrs. Lucy A. Hinckley, aged 21, wife of Mr. Albert Hinckley.

In her death, the slave has lost a friend, active in informing herself of the sorrows of his situation, and in efforts for their relief. During her life, the tidings of Christ and the cause of truth whisped to her warm spirit. In the midst of a worldly morality, or cold indifference in the cause of God and of right, she set up in her heart Christ for her example. Having little intercourse with the world, surrounded by a few confiding friends, and possessed of an ardent temperamental attachment to the cause of truth, she was passionately strong, and the tenderness by which she caused her heart to bleed freely. Feeling intensely herself the beauty of true holiness, she admired almost to adoration the characters of the few, who crucifying themselves to the world, have stood firm in the midst of persecution and outrage, constant in the cause of the suffering and the dumb. Disinterested, pure-hearted benevolence was often the delightful topic of her remark, and she was ravished with the assurance, that in heaven all would be united and blessed in the love of our Father, and her Saviour her companion; and in spirit was free in the society of angels, and familiar with the scenes of heaven. Her own principles of heart and of mind were the accompaniments of her hours of pastime; and the consolation attending the study of nature whispered to her burning soul abundant instruction of God. Through the valley of the shadow of death, she was rejoicing on the hills of the heavenly city. The praising hosts seemed waiting to welcome her. She saw her Saviour willing to receive her, and with the breath of prayer on her lips, joined the blessed company.

ANTI-SLAVERY FAIR.

THE BOSTON FEMALE ANTI-SLAVERY SOCIETY, at their last quarterly meeting, held at the Marlboro' Chapel, July 11th, voted, after mature deliberation, to hold a FAIR, near the close of the present year, that they might be enabled to contribute with liberality to the treasury of the slave, and thus speedily to effectually aid the cause they are united to promote. Many societies in the country have formerly aided us, and encouraged by their past liberality, we again ask their assistance and that of all other societies or individuals, who may feel disposed to make contributions. Every article, whether purchased by furnishing articles for sale, can aid this cause, so dear to all our hearts, far more effectually, than by other means. We feel the necessity of putting forth our most vigorous efforts, and contributing all in our power towards hastening the day of the captive's redemption. We desire to feel that "those in bonds as bound with them," and "to labor for them as we would have them do for us;" "were our souls in their souls' stead;" and while our hands are employed in this work of love to the slave, we would raise our voices to the God of the oppressed for his blessing on ourselves and those whom we labor.

We wish to leave those who assist us to furnish such articles as they choose; but information having been requested as to what would be most acceptable, we would simply say, that "Knives and Children's Aprons, Caps, Collars, Neck-Handkerchiefs, Hoods, Shoes, Hose, Work-Bags, Needle-Boxes, Pin-Cushions, Work-Baskets and Boxes, Card-Baskets, Shells; Children's Toys of every description, Gentlemen's Linens of all kinds;" in short, almost every article, as those as those who furnish them can best judge of their value. All of the articles should be forwarded as early as the 10th of December, and directed to EITHER OF THE COMMITTEES, at No. 5, Hayward Place; care of Isaac Knapp, 25, Cornhill, Boston.

On behalf of the Boston Female A. S. Society,
MARY A. W. JOHNSON, _____ Committee.
MARY S. PARKER,
JACOB GOLD,

Boston, Nov. 1.

LITERARY.

For the Liberator.
TO THE GOD OF THE OPPRESSED.
 Insulted God! in majestic robes,
 And break th' oppressor's rod. The captive's cries
 Have pierced our hearts—the southern breeze wafts
 sounds
 Of agony, unheard from heathen groves!
 Freedom's fields are crimsoned with the blood
 OF SLAVES, and deluged by an awful flood
 Of guilt. While Freedom's tyrants, slaves to lust,
 Thine image, Father, trample in the dust,
 The ministers (professed) of Him who came
 'To set the captive free,' in his own name
 Declare, 'The deed is right; God's holy word
 Approves it well; for know, the Hebrew sword
 Spared captive from the field of toil.' The church,
 Too, needsly clasp the bellish fane with such
 Unyielding grasp, that angels loathe the sight!
 Is this the holy clasp of Christ, which light
 From God illumer, love, joy and peace pervade?
 Are these the ranks that come to Zion's aid,
 Protected by God's banner which is love,
 And guided by the heavenly, holy Dove?
 Oh Lord! Columbia stands before the world,
 With Freedom's floating banner wide unfurled,
 In use hypocrisy; while on her soil
 The groaning, bleeding, hopeless captive cry;
 And her pure democratic sons, whose cry
 Is loud and long for holy liberty,
 Rife the moi—destroy the press—apply
 The lighted torch to 'Freedom's hall'—decrie
 The man who pleads for right in Congress halls—
 Hunt and shoot down the man of God who calls
 On them to shed th' oppressed God free—cowards
 The unoffending traveller—deride,
 Insult, and lynch the victims of their rage—
 Trample on law and equal rights—wage
 Eternal war with all that's good. Fair land!
 Thine happy they who 'neath thy sheltering hand
 Share Freedom's lot! Thy magistrates regard
 A people's prayer, in justice rule, and guard
 The helpless Indian and redress his wrongs!
 Oh! who that values Liberty, but longs
 To inhale thee? Oh! for thine honor blush,
 And hide thy face for shame! Thy hostings hush,
 Till thou canst cease to crush immortal man;
 Restore his plundered rights from Slavery's ban;
 To Freedom's loon Jehovah's image raise,
 And give the slave the remnant of his days.
 Though young in years, thou hast in sin grown old,
 Rebelled 'gainst God, his law despised, and rolled
 The storm of war against his awful throne!
 Unequal contest! His right hand alone,
 Can dash the thrones of kings, and kingdoms rock,
 Till earth's foundations feel the dreadful shock.
 Great God! our country is the christian's grief,
 The patriot's scorn, the tyrant's joy, the thief
 Of souls, the pest of Africa's race; a land
 Of law, yet anarchy prevails; a land
 Of light, yet darkness all her borders veils;
 A land of perfect happiness, yet wails
 Of we descend from every hill and vale,
 And tell to nations round a mournful tale,
 A land of letters, yet her sons can't read;
 A land of missionaries, sent to plead
 For heathen nations, while, 'till within her bounds,
 Thousands are found, who 'till her sacred ground—
 And yet 'with any heathen will compare;
 A land of gospel ministers, who dare
 Not (as a body), preach the truth entire;
 A land of Bibles, yet her vengeful fire
 Proves death to those that teach its truths to all—
 Those sacred truths which save from Satan's thrall;
 A land of Freedom, yet her ill-born sons
 Seek kind protection on monarchic grounds!
 Freedom of speech prevails, yet 'gag-law' rules,
 And brutal mobs, composed of party-tools,
 Upheld by jaded minions of the South,
 Madly assail assemblies of the North;
 The press held sacred, yet to atoms dashed;
 Her soil unstained, and yet by slave's blood washed—
 Her missionaries beg of Sandwich's king,
 To free his slaves. 'Indeed! why do ye bring
 This request? How many slaves at home?'
 'Ten times your number, sir.' 'Go, loose your own!
 Then, in the name of Freedom's holy God,
 Thy servant ask to break oppression's rod.'
 Well may the proud and scornful Turk insult
 Freedom like this, and Russia's Czar exult
 O'er such hypocrisy! Let heathen scorn
 Christianity like this! let christians mourn,
 Let tyrants laugh, let Metetrich rejoice,
 And every nation raise the taunting voice.
 The devotees at slavery's bloody shrine
 Should quake in view of thine wrath divine!
 The savage does not thirst so much for blood—
 And, 'blood to drink' we fear thou'lt give them, Lord,
 'For they are worthy.' The old crazy trower,
 Of Slavery now begins to feel the power
 Of God's right hand,—anon its wildy rocks,
 Its bolts give way, unlose its strongest locks.
 The awful crisis now has surely come,
 But Slavery fears to meet its righteous doom.
 The 'chivalrous South' one desperate effort make—
 The compromising North are all awake;
 D's in earnest to the rescue fly.
 Let the good 'Patriarchal' system die,
 Hair-splitting politicians try the power
 Of audacious logic, while 'dough-faced' Northerners
 cower—
 The post of duty quit, and basely yield
 Their enemies the uncontested field.
 The reverend robber, with a charming grace,
 Corrupt at heart, most orthodox in face,
 Lifts to a holy God his blood-stained hands,
 The innocence of oppression's bands
 To plead! The guilty South and North combined,
 Reverend D's with politicians joined;
 And all the hosts of guilty, recreant priests,
 Who see their brethren treated worse than beasts,
 And yet are dumb, may strive in vain to prop
 The tottering, falling superstructure up.
 Th' Eternal has decreed its sudden fall:
 'Come out of her, my people,' is the call
 Of Him who horrid tempests rained on them
 That traffic in 'slaves and souls of men.'
 The night of death is near, and storms of fire,
 Lowered by Jehovah's dreadful ire,
 Enkindled at the distant thunder roar,
 And lightning play round her devoted shore.
 The signs portend a darker tempest far,
 Than whelmed Sodom's plains, is drawing near;
 Or that which swept desecrated Egypt o'er,
 When ransomed Israel left her ruined shore.
 Mercy cries, 'Spare the cruel tyrant, Lord!
 Perhaps the Spirit may yet move the Word,
 And change his heart before it is too late,
 Ere dark damnation seal his awful fate.
 But Justice, long impatient, cries aloud,
 In judgment now arise, and let a proud,
 Rebellious nation know, thou wilt sustain
 Thy righteous law, thy government maintain
 In spotless purity, though guilty nations drink
 The cup of trembling and astonishment.
 Thy threatenings and thy promises prove vain—
 Nor Sinai's thunders awe, nor Calvary's strain
 Of dying love, moves the oppressor's heart.
 The beams of noon-day light upon him dart,
 To flash conviction—but he hates the light,
 Shuts out its searching rays, and chooses night
 For foul and murderous deeds. Truth comes with
 power—
 It is opposed—but still, Probation's hour
 Is kindly lengthened out. No longer stay!
 To guilty rebels, Lord, thy power display!
 Mercy no longer saves the Almighty's hand,
 The besom of destruction sweeps the land;
 God now unbinds the angry bolts of heaven—
 Now Slavery's battle is by lightning riven!
 The storm is o'er—the glorious work is done—
 A God of justice sits upon the throne!
 Acton, Sept. 17th, 1838. J. W. B.

REPUBLICAN HYPOCRISY.

Shall every flag of England's flag,
 Proclaim that all around are free,
 From 'farthest Ind' to all the seas,
 That breathe o'er the Western Sea?
 And shall we scoff at Europe's kings,
 When Freedom's fire is dim with us,
 And round our country's altar clings
 The damning shade of Slavery's curse?

NON-RESISTANCE.

THE WORK BEGUN.

In a letter dated the 21st inst. bro. Wright informs us that he has recently held twenty public meetings, in Essex County, for lectures and debates—all on the subject of Non-Resistance but two. The people were eager to hear about the 'new' and 'strange' doctrine, and the result has been cheering. Several converts have been made to our cause, both men and women, whose names have been forwarded to us, to be enrolled as members of the N. E. Non-Resistance Society. The whole country will be agitated in due season.

In the following communication, bro. Wright exhibits in a striking light the injustice and insanity of those individuals, who are denouncing the pacific views of the Society, set forth in the Declaration of Sentiments, as Jacobinical and infidel. The parallel which he runs between our doctrine, and the accusations which are brought against us, must satisfy every candid reader that the latter are cruelly slanderous, and the former such as become the gospel of Christ—'Great is truth, and it shall prevail.'

For the Liberator.

LUGEO NON URO.

THE 'INFIDEL,' 'NO-GOVERNMENT,' 'JACOBINICAL,' CHARACTER OF THE N. E. NON-RESISTANCE SOCIETY.

1. Its 'infidel' character. The Society holds the following sentiments, and encourages the following practices; and nothing to the contrary.

'The Jewish penal code is not binding on Christians, but is obrogated by Christ.'

'Our Saviour has left us an example, that we should walk in his steps; and those who have not the spirit of Christ, and do not follow his example, in his feelings and treatment toward his enemies, cannot be christians, or enter the kingdom of heaven.'

'To profess to belong to a kingdom not of this world.'

'Cheerfully to endure all things for Christ's sake.' (Infidelity!)

'To be bold and uncompromising for God, in bearing testimony against all sin, in high places and low.'

'To enlist under the stainless banner of Jesus Christ, and obey all his commands.'

'To be filled with the spirit of Christ.' (INFIDELITY!)

'Never to array ourselves against the peaceful dominion of the Son of God.'

'To enter fully into the kingdom of Christ, and never go out.'

'To trust entirely and solely in the Lord Almighty.'

'To commit the keeping of our souls to God, as to a faithful Creator.'

'To forsake all things—even life itself—for Christ's sake.'

'To take the gospel as the only rule of faith and practice, as individuals, as families, as states and nations.' (INFIDELITY!)

These opinions and these practices, Joseph Tracy, a professed minister of the gospel, and editor of the N. Y. Observer, says 'will lead to infidelity.' The only excuse he can offer, to save these practices, from the charge of infidelity and infidelity, is—their IGNORANCE!

Orange Scott, another minister, and an agent of the American A. S. Society, 'hopes, for the honor of religion, the adherents to these principles and practices will be small; but thinks that they will be embraced by some, as Mormonism is, and as the doctrines of Fanny Wright are. Thus holding them up as deserving execration as the licentious and atheistical principles of the Mormons and of Fanny Wright. Many professed religious newspapers and christian ministers, have denounced the documents containing the above sentiments, and containing nothing of a contrary nature or tendency, as 'leading to infidelity and atheism.' Do these ministers and editors know what they are about? What do they mean by infidelity? To glory in nothing, save in the cross of Christ—Infidelity!! To preach the kingdom of heaven—Infidelity!! Can it be? Is the Church so far gone?

2. Its 'no-government' character.

'To recognize God as the only KING and LAWGIVER, the only JUDGE and RULER of mankind.'

'To have the kingdom of God come on earth, immediately, and break in pieces and consume all other kingdoms.'

'To deny that all the governments of the world are approximately ordained of God, are according to his will, are christian; and to aim to establish a government strictly according with the spirit and precepts of christianity—a government whose officers are PEACE, its exactors RIGHTEOUSNESS, its walls SALVATION, and its gates PRAISE.'

'To deny that any existing government is actuated by the spirit, and guided by the example of Christ, in its treatment of enemies.'

'To leave the work of punishing transgressors, of righting wrongs, of adjusting and executing penalties, entirely to God.'

'To refuse to hold any office where we come under obligation to avenge ourselves, or others, and thus to take the work of punishing sinners out of his hand, and to invade his prerogative.'

'To refuse to delegate others to do that which it is sin in us to do.'

'To deny that sin is to be subdued, and souls regenerated, by swords and guns.'

'To cease to rely on an arm of flesh, and to trust in the Lord alone.'

'To submit to every ordinance of man for the Lord's sake.'

'To enter into the kingdom of heaven, and to submit, soul and body, to its laws.'

'To acknowledge allegiance to HIM who is King of kings and Lord of lords.'

'To have all the kingdoms of this world become the kingdom of our Lord and of his Christ.'

'To have Christ deliver the kingdom of the earth, and himself rule over all. King of kings, forever and ever.' (NO-GOVERNMENT!!)

These are the sentiments put forth in the Constitution of the N. E. Non-Resistance Society; and there is not a word or expression containing any thing to the contrary. Yet brother Scott calls this 'the no-human-government theory'; the Society embracing these views, a 'MONSTER'; doctrines that will turn loose upon community, without any restraint, demons in human form; principles which, if all other laws could be abolished, and these established in their stead, would give no security; and to establish them would be 'to abolish all laws.' If these sentiments should fill the hearts of men, and all should come into this government, or a part embrace them, the marriage contract would be of no avail, and men would have full liberty to commit all manner of crimes. Who would commit the crimes—those who live by the spirit and laws of Christ, or those who live by the spirit and laws of the government for which brother Scott is pleading? Brother Scott says, 'I believe it would be a sin against God and humanity to adopt your principles, and practise upon them'—i. e. to believe and practise upon the above principles.

George C. Beckwith, Corresponding Secretary and General Agent of the American Peace Society, calls the Society embracing the above sentiments, and urging the above practices, a 'NO-GOVERNMENT SOCIETY,' opposed to all 'civil, ecclesiastical, and domestic government.'

The Journal of Commerce calls it 'a system of extravagance and folly.' Zion's Herald says of the above principles—'They are the offspring of a misquipped or morbid intellect, and would bring society back to a state of barbarism.' The Greenfield Gazette calls them 'levelling, destructive principles.' (To violence, blood and anarchy, they are indeed!)

Is it so? Is that heart in a no-government state, in which the kingdom of God is come, and his will is done? Over which the Lord God omnipotent reigneth? Are those fifteen millions of men, called a nation or kingdom, who are all guided by the spirit and precepts of Christ, whether they act as individuals, or as one body, in a no-government situation? Suppose one half of the United States should declare that their allegiance is due only to God, and that they will never obey any human laws that are opposed to his will—and should, in word and deed, feel and act towards their enemies just as Christ did toward his—this, according to brothers Scott and Beckwith, would be a no-government state. But which half of the people would be in a no-government state—the peace party that never fight, but leave vengeance to God—or the war party that fight, and 'kill, slay and destroy' each other, according to their laws? Will saints in the millennium be in a no-government state? Were Adam and Eve in Paradise without government? Are the angels in heaven and the redeemed spirits in a no-government state? They pay allegiance to none but to God. Christians are to be in the kingdom now, as they will be in the millennium; and to feel and act towards every human laws the same way—i. e. try to win them into the kingdom by spiritual means, and as to their punishment, leave them to God.

3. The Jacobinical character of the Society.

'Never to resist evil.' 'Never to avenge our wrongs, redress our grievances, or protect our rights, by imprisoning, mutilating, or killing the bodies of our enemies ourselves, nor get others to do these things for us; but always to forgive those who injure us, and never shed a drop of their blood, nor hurt a hair of their heads, because they have wronged us or others.'

'Never to engage in or countenance any effort to revolutionize or change any government by violence.' (Jacobinism!)

'Always to obey the powers that be, except when they bid us violate our consciences—and then meekly submit to the penalty of disobedience.'

'Never to cherish a desire to injure our persecutors.'

'To have none to molest nor make afraid.'

'To be bound by the laws of that kingdom, whose subjects are forbidden to fight.'

'To regard the interests, rights and liberties of all mankind dear as our own.'

'That every government, not actuated and guided by the spirit and example of Christ, must inevitably be overthrown by spiritual weapons.'

'To bent up every implement of death, to disband every military company, by the force of truth—to demolish every fort, to dismantle every armed ship, and learn war no more.'

'Never to be disorderly, plot treason, nor engage in any evil work.' (Jacobinism!!)

Whatever was contrary to christianity eighteen hundred years ago, and whatever will be contrary to it in the Millennium, is contrary to it now; and to be a Christian, is to be opposed to every thing which is now, has been, or shall be, at any future time, opposed to Christ.

To be kindly affectioned one to another, in brotherly love, forgiving one another as God for Christ's sake hath forgiven you.' 'Forgive, if a man have a complaint against any.' 'Our great object will be to effect a change in the views, feelings and practices of society, respecting the sinfulness of war and the treatment of enemies.'

'To get men to treat their enemies just as Christ treated his—i. e. to suffer and die themselves, rather than inflict suffering and death on them.' (Jacobinism!!)

How much this sounds like racks, gibbets, guillotines, swords, guns, blood and carnage! How forcibly it presents to the mind the infidelity, atheism and anarchy of the French revolution!! Yet, for embracing these principles, enforcing these duties, Joseph Tracy says, 'However earnestly the Society protests against the name of Jacobinism, it belongs to them.'

He calls the above sentiments, 'Religious Jacobinism run mad'; and says, 'Our readers may very well be made sad.' Brother Orange Scott says, exultingly, of the above principles, 'I know not of a single Methodist, either in the ministry or membership, who favors them.'

The Boston Recorder calls them 'wild and extravagant notions.' George C. Beckwith says of the American Peace Society, whose agent he is, 'Our whole course has been a virtual protest, in advance, against the principles of the N. E. Non-Resistance Society.'

Benjamin F. Hallett calls them 'the quintessence of transcendentalism.'

What can these men think of Christ? That he is a king? That he is to rule his own people? That the government is ever to be on his shoulders? That he is to give laws to the world? That he is our Judge, our Lawgiver and King? What think they of his kingdom? That it is ever to come on earth, and break in pieces and consume all other kingdoms, and endure forever? That the kingdoms of this world are all ever to become the kingdoms of our Lord? How can they believe these things? For never did a Celsus, a Julian, a Bolingbroke, a Hume, a Gibbon, a Voltaire, or a Kneeland, more contemptuously scout the idea of the peaceful, universal triumph of the gospel, than have Joseph Tracy, Orange Scott, and George C. Beckwith. These profess to be chosen messengers of Christ, to publish his laws, not the laws of men; to spread his empire of love and peace, not the death-dealing, blood-cemented kingdoms of this world. These profess to be among the select few, whom Christ has chosen and sent forth as lambs in the midst of wolves, to wield the spiritual weapons with which he has furnished them to conquer the souls of men to him—not to wield, nor encourage others to wield, carnal weapons, to butcher their bodies. But Peter did not more really and openly deny his Divine Lord and Master, than have these brethren in declaring that, when the principles of the N. E. Non-Resistance Society, as above stated, shall spread around the world, and all hearts be brought under their influence, then infidelity, jacobinism, anarchy, robbery and murder, will fill the earth. They do, in effect, say, that Christ came to preach infidelity, atheism, robbery, murder, and an unbounded indulgence to crime. They do, in effect, say, 'Christ—nor will we help to extend his empire over us'—nor will we help to extend his empire over others. I believe they have done these things ignorantly; they have committed themselves against their only King, and against his kingdom, ignorantly, rashly. 'Father, forgive them! They know not what they do.'

Should they deny that they have scouted at the sentiments and practices enjoined by our Society, as they are presented above, it will not avail them, unless they show that our Constitution and Declaration contain other and antagonistic principles. We deny that there is one word or expression, that can be made to utter a sentiment contrary to the above extracts, and to the prayer, 'Thy kingdom come, thy will be done on earth as it is in heaven.' Every sentiment of these documents, so far as they announce principles, directly tends to establish on earth, that kingdom whose subjects are forbidden to fight, and to enthroned the Lord God in the heart. There is not a sentiment that conflicts with any government, so far as it embodies the spirit and principles of christianity. So far as any government does not, it must be annihilated. The principles of the N. E. Non-Resistance Society never can 'burn,' blight and scathe what is now green and fair—but they will 'shine' out and illuminate the earth, imparting life and beauty to a moral desert—making waste places to rejoice, and the wilderness to bud and blossom like the rose.

H. C. WRIGHT.

West Gloucester, Nov. 20, 1838.

FREE DISCUSSION.

A very few of our subscribers have manifested some dissatisfaction, on account of the discussion of the 'Peace question' in our columns—assigning, as a reason, their fears that it will injure the progress of the anti-slavery cause, by increasing its unpopularity, and perhaps by diverting the attention of some who are now zealous abolitionists from the work of undoing the heavy burdens, and letting the oppressed go free. They complain, also, that such a discussion is out of place in an anti-slavery publication. Doubtless, some are sincere in uttering these objections; but we are constrained to think, from a knowledge of their opinions, that others are actuated not so much by a deep solicitude for the unobstructed march of abolitionism, as by a d. adlest their 'governmental' foundation shall be proved to be 'sandy.' Whatever may be their motives, we beg leave to remind them—

1. That the Liberator is not the organ of any anti-slavery society, but is an independent journal—devoted, it is true, mainly to the overthrow of slavery, but under the exclusive control of its editor, who alone is responsible for its sentiments.

2. That none but those whose vocation it is to stir up mobs, or to throw rotten-eggs, will pretend that the anti-slavery cause is any more responsible for any man's views on the subject of peace, than is for his sentiments respecting war, or any other topic. If they will persist in making such charges, the guilt and the responsibility must be their own, exclusively.

3. That if it be true, that the discussion of the principles of Peace will injure the abolition enterprise, then the discussion of any other unpopular question will have the same tendency: therefore, as fast as men become abolitionists, they must be gagged upon all other subjects, respecting which there is a difference of opinion in community—at least, until slavery be abolished!! And, therefore, the anti-slavery cause, instead of being friendly, is really hostile to 'free discussion.'

4. That the reason which is urged, why abolitionists should not meddle with the Peace question, (namely, that they will thus make their cause unpopular, and hurt their influence,) is the very reason which has been given by the enemies of emancipation, why ministers of the gospel, agents of popular associations, officers of the foreign and domestic missionary societies, &c. Acc. should not preach, pray, write or lecture on the subject of slavery.

5. That the Peace discussion in the Liberator is only incidental—occupying, on an average, but a sixth-part of the whole paper—and therefore a subordinate topic; and that no change has taken place in the distinctive character of the Liberator, nor is any contemplated.

6. That the space which this discussion occupies in our columns, is devoted to miscellaneous subjects in other anti-slavery journals.

7. That whoever can thoroughly digest eighteen or twenty columns of anti-slavery matter in our paper, each week, will be able to bear three or four columns on the subject of 'peace on earth, and good will to all mankind.'

8. That this discussion does not conflict with any sectarian or party views, any more than does the discussion of slavery or intemperance, or any branch of science; consequently, it is marked by liberality and disinterestedness, and invites individuals of whatever party or sect to engage in it.

9. That it serves to add new interest and variety to our pages, while it does not encroach upon the grand and paramount object of the Liberator.

10. That the principles of the Non-Resistance Society reflect the strongest light upon the enormity of slavery; so that it is not possible for any one to embrace them, and not be an active, uncompromising enemy of that horrid system.

11. That, in taking the Liberator, no one necessarily subscribes to the sentiments that may be advanced on the Peace question, pro or con. No party has an exclusive right to be heard. The whole subject is opened to a free and equitable discussion. Those who cannot agree with us are entitled to the occupancy of as many columns as ourselves—aye, more, if they desire it. Hence, it is as much a government, as it is a no government paper. But it is neither: it simply goes for the 'free discussion' of the subject. Can any course be more magnanimous?

12. That they who desire us to suppress this discussion in our pages, do call upon us to break a solemn pledge which we gave to the public and to our subscribers at the commencement of our present volume, and which we have not yet fairly redeemed. No subscriber can justly complain that we have swerved one hair's breadth from the line of honor, or taken undue advantage of our relation to the abolition cause, in allowing this incidental discussion. We have been guilty of no trick or fraud; hence, we deserve no censure, and should hear no complaints on this ground—as we shall proceed to show.

In the Prospectus of our present volume, we stated unequivocally the views we entertained on the subject of Peace—precisely such as have been adopted by the Non-Resistance Society; and we made provision for its discussion in the Liberator. If, after reading the following extracts from that Prospectus, any of our subscribers feel unwilling to hear both sides of a solemn and deeply interesting question—if they feel so insecure in their present views as to deprecate free discussion—if they are satisfied that the free discussion will not bear investigation—the only remedy is to discontinue their subscriptions; but, in so doing, surely they will not be acting like fearless abolitionists, but like craven colonizationists.

Next to the overthrow of slavery, the cause of PEACE will command our attention. The doctrine of non-resistance, as commonly understood, and practically applied, is a doctrine of peace. It is a doctrine of peace, Friends, and certain members of other religious denominations, we conceive to be utterly indefensible in its application to national wars—not that it 'goes too far,' but that it does not go far enough. If a nation may not redress its wrongs by physical force—if it may not repel or punish a foreign enemy who comes to plunder, enslave, or murder its inhabitants—then it may not resort to arms to quell an insurrection, or send to prison, or suspend upon a gibelet any transgressors upon its laws. If the slaves of the South have no remedy, but right to resist their masters in the last resort, then no man, or body of men, may appeal to the law of violence in self-defence—for none have ever suffered, or can suffer, more than they. If, when men are robbed of their earnings, their liberties, their personal property, their wives and children, they may not resist, they are able to quell all the fiery darts of the wicked—then they wear the helmet of salvation, and wield the sword of the Spirit, which is the word of God. Hence, when smitten on the one cheek, they turn the other also; being defamed, they entreat; being reviled, they bless; being persecuted, they suffer it; they take joyfully the spoiling of their goods; they rejoice, inasmuch as they are partakers of Christ's sufferings; they are sheep in the midst of wolves; in no extremity what ever, even if their enemies are determined to nail them to the cross with Jesse, and they like him could summon legions of angels to their rescue, will they resort to the law of violence.

As to the governments of this world, whatever their titles or forms, we shall endeavor to prove, that in their essential character, and as at present administered, they are all Anti-Christ; that they can never, by human wisdom, be brought into conformity to the will of God; that they cannot be maintained, except by naval and military power; that all their penal enactments being a desecrated altar, without an army to carry them into effect, are virtually written in human blood; and that the followers of Jesus should instinctively shun their stations of honor, power and emolument—at the same time submitting to every ordinance of man, for the Lord's sake; and offering no physical resistance to any of their mandates, however unjust or tyrannical.

The language of Jesus is, 'My kingdom is not of this world, else would my servants fight.' Calling his disciples to him, he said to them, 'Ye know that they which are accounted to rule over the Gentiles, exercise lordship over them; and their great ones will be among you; but it shall not be so among you: whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.'

Human governments are to be viewed as judicial punishments. If a people turn the grace of God into lasciviousness, or make their liberty an occasion for anarchy—or if they refuse to belong to the 'one fold and one Shepherd,'—they shall be scourged by government of their own choosing, and burdened with taxation, and subjected to physical control, and torn by factions, and made to eat the fruit of their evil doings, until they are prepared to receive the liberty and the rest which remain, on earth as well as in heaven, for the reward of God. This is in strict accordance with the arrangement of Divine Providence.

So long as men continue the perfect government of the Most High, and will not fill up the measure of their sufferings in their own persons, just so long will they continue to usurp authority over each other, just so long will they pertinaciously cling to human governments, fashioned in the likeness and administered in the spirit of their own disobedience. Now, if the prayer of our Lord be not a mockery, if the kingdom of God is to come universally, and if, in that kingdom, no carnal weapon can be wielded, and swords are beaten into ploughshares, and spears into pruning hooks, and there is none to molest or make afraid, and no statute-book but the Bible, and no officers but Christ, and his angels, then we are obligated to come out from them, and be separate from the kingdoms of this world, which are all based upon the principle of violence, and which require their officers and servants to be the wickedness of men to be executed? Not by lacerating their bodies, or incarcerating them in dungeons, or putting them upon treadmills, or exiling them from their native country, or suspending them upon gibbets—No!—but simply by returning good for evil, and blessing for cursing; by using towards them weapons which are mighty, through God, to the pulling down of strong holds;—by the power of that faith which overcomes the world; by ceasing to look to man for a redress of injuries, however grievous, and committing the soul in trusting as well-being, as well as the body, to the hands of God, who will bestow recompense—for it is written, Vengeance is mine; I will repay, saith the Lord.

These are among the views we shall offer in connection with the heaven-sent organ of the Non-Resistance Society, which is at liberty to controvert in our columns, and for which no man or body of men is responsible but ourselves. If any man shall affirm that the anti-slavery cause, as such, or any anti-slavery society, is answerable for any such course, we will not only republish the statement, but we will also publish the names of those who make the charge, and the names of those who defend it. We regret, indeed, that the principles of abolitionists seem to be quite unsettled upon a question of such vast importance, and so vitally connected with the bloodless overthrow of slavery. It is time for all our friends, who are endeavoring to break by the fire and hammer of God's word, would not, in their opinion, be justified in appealing to physical force, how can they justify others of a different complexion in doing the same thing? And if they conscientiously believe that the slaves would be benefited in shedding the blood of their merciless oppressors, let them say so unequivocally—for there is no neutral ground in this matter, and the time is near at hand when they will be compelled to take sides.

Will some of the friends of Peace send us a copy of the 'Letters of Lillian Ching, a native of the island of Looh Choo'—an edition of which, we believe, was published in Portland, two or three years since. We know not where we can purchase a copy.

DARWIN MURDER. The Newbern, North Carolina, Spectator, of October 12th, contains the following account of a murder committed on Friday morning, week, Mr. Amos Small, of Carteret county, was killed by a negro man named Daniel, under the following circumstances. Daniel is the property of Capt. Elijah Pigot, of Beaufort, from whom he had absconded some time ago. On the evening before the murder, the negro had been captured at Harlow's Creek, tied, and committed to the care of the deceased, who undertook to convey him to Beaufort, by water. On Saturday night, Daniel was again taken on Bogue Sound, and committed to Beaufort jail, as a runaway. By a party who knew nothing of his previous capture. On Sunday, the dead body of Mr. Small was found, stripped of every article of clothing. On examination, it was discovered that the head of the deceased was much bruised, and that one eye had been knocked out. The persons who were cognate in the crime, and the fact that Mr. Small had left Harlow's Creek, under the circumstances, and accompanied, as stated above, having heard of the melancholy death of their neighbor, had a coroner's inquest convened to summon witnesses and examine the body. The inquest, after a careful and deliberate investigation, returned a verdict of murder against the blood-thirsty slave. His trial for the alleged crime will come on next week, before the Superior Court of Carteret.

'The blood-thirsty slave? That is the eulogy bestowed upon one, who, in self-defence, and to free himself from the clutch of a kidnapper, laid the wretch dead at his feet! Why not 'the heroic slave,' or 'the patriotic slave?' What say the opponents of 'Non-Resistance' respecting this affair? If ever a man was justified in taking the life of his merciless enemy, was not this slave? He could hope for no redress, no protection, from the laws of his country. He probably exclaimed with Burns—'Who so base as a slave?'—and therefore determined to 'do or die' for freedom. Had he been a white American who had committed such a deed in Algeria, his name would have been celebrated in immortal verse, and monuments erected to perpetuate his memory. But being nothing but a 'nigger,' he of course deserves to be hanged by a republican and christian people!

DEFERRED ARTICLES.

PORTRAIT OF JOHN QUINCY ADAMS.

A number of the political and personal friends of Mr. Adams, requested him to sit for a portrait, and employed Mr. Page, a young artist of great merit and growing reputation, to execute the portrait. The picture is just completed. It represents the distinguished